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J.N. Hostetter

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Evangelical **Visitor**

February 23, 1959

Vol. LXXII, No. 4



EDITORIAL

Motives

SPIRITUALITY in a life is measured by motives and not by acts. It is not the ability to preach like Paul, sing like David or engage in a ministry of prayer like Daniel.

God alone can accurately judge motives that are expressed in outward acts. If we knew why people perform the acts that we see them do, then we would be able to determine their degree of spirituality.

A minister may preach a well prepared sermon in an eloquent manner and do it for selfish reasons. A pastor may work untiringly to exceed last year's attendance record, offerings and church membership, and be carnal while doing it. A man may give liberally to the church and its causes and be doing it for personal reasons. A teacher may teach, a singer may sing, with a magnetic personality and be aiming for personal fame and recognition.

The Bible teaches "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Correct motives are dependent upon having an eye that is single, "... if thine eye be single thy whole body shall be full of light." Pure motives place the love and interest in the Lord Jesus Christ as central in anything that is done.

Self examination is profitable to determine how many things I do to please people, to what degree my happiness is dependent upon the compliments of my fellowmen and just how much of political strategy and intrigue motivates the things I do and the words I speak.

Not the things I do, less yet, the things I say, determine to those about me the degree of my spirituality. In some instances such constitute a camouflage, and sometimes, they are simply a parade. But, then words and actions can speak loudly and effectively for the Lord when inspired by a "single purpose," originating from a heart made pure by the grace of God and fully dedicated to please the Lord Jesus Christ.

J. N. H.

A LETTER COLUMN

A PERIODICAL such as the *Evangelical Visitor* is planned and prepared to serve the interests of a particular group. The *Evangelical Visitor* is designed to serve the Brethren in Christ Church.

Denominational-wise we represent a varying cross section of people. The professions such as doctors, nurses and teachers, are becoming more numerous among us. Tradesmen of varying types and occupations indicate we are rapidly becoming an urban people. With the general shift of the nation's population away from rural life we have been affected by the surge away from the farm.

College life and high school attendance are the order of the day. Voluntary and Pax service with missions abroad and here in America constitute part of our active phase of Christian service. As one group we reach from the north to the south and in a real sense, around the world.

It is of interest and importance to know what the readers of the *Evangelical Visitor* think. To secure reader response depends upon what type of letters are desired. We have no plan that all letters shall follow a similar pattern of expression but something of the following may serve as a guide.

1. Letters may be pro or con as the writer may feel about articles, the general content or planning of the *Evangelical Visitor*.

2. Writer response is especially desired as pertains to articles that appear, departments as presented such as editorial, missions, ministers, home, colleges, Today's Yesterday, etc.

3. We are interested to know how the readers feel about the vital statistics, births, weddings and obituaries. What about the news items as they appear in the back part of the paper?

4. All letters need to be signed. If especially requested, we will use initials or withhold the signature in publishing the letter.

The foregoing are merely suggestive. We believe it will add interest to the *Evangelical Visitor* to publish rather regularly a "letter column" that expresses pro and con reaction to materials as presented. Our only reservation is that letters be based on the thought content and are not unkind or reflective on the character of individuals. Differences of thought can be most helpful; personal insinuations and reflections that are unkind are never upbuilding to a brotherhood.

J. N. H.

If You Are Cast Aside

Walter E. Isenhour

If you are cast aside, dear soul,
Because you stand against the wrong,
And men declare you'll reach no goal,
Nor rise to sing a victor's song,
Look up and trust the Lord of grace
Who never, never fails His own,
To keep you firmly in your place
And shine upon you from His throne.

Remember great and noble men,
Whose records brightly shine today,
Made hist'ry through their deeds and pen
Across the ages passed away,
Who were opposed and hated, too,
And criticised and asked to stop,
But in their hearts they felt and knew
That God would take them to the top.

They left their mark emblazoned high
Above the throngs that fought them hard,
Whom God has crowned beyond the sky,
Though they were soldiers battle-scarred.
Then stand for principles sublime,
And all that's in God's holy will,
And when you're through with things of
time
You'll shine upon the victor's hill.

Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana.

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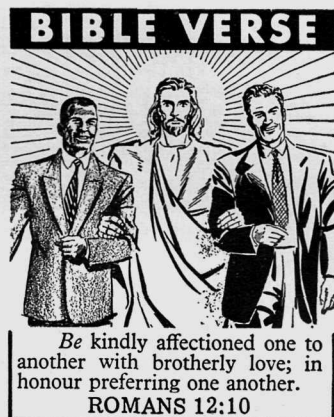
THE SITUATION was shot through with explosive possibilities. The deadly calm, in which not a soul dare move—only look, and breathe ever so softly—was like the calm which settles upon the ocean just before the storm strikes in all its fury. And into that deadly calm, into that living, moving silence which was more eloquent than polished words ever could be, there moved—not the storm which threatened, but *God*, in the form and presence of mind of two fine young men.

The explosive situation was born on a recent Communion Sunday morning in a large church where I happened to be in attendance. I'd served as a guest teacher in the Young People's department. The situation became explosive when, at the bidding of the ushers, those folks comprising the first table of communicants moved down the aisle to the altar rail. For, among those presenting themselves was a Negro minister who had also been a guest teacher that morning, in the men's Bible Class.

The dynamite in the situation was in the fact that the pastor of this all-white congregation was an outspoken opponent of integration, in the school, in the church, and everywhere else. Only several days previous to this Sunday of which I speak, he had aired his views in quite specific terms over the radio in this community. And now, here he was, facing the first table of communicants, and among them—in fact, the very first one of them, at the minister's right, where he was accustomed to begin serving stood this Negro member of the Body of Christ, this brother of the cloth.

Those of us who had heard this critic of integration in his radio address were at once aware of the pregnancy of the situation. But, as though this were not bad enough, there were also among those at that table some who shared their pastor's sentiments on this issue, which, because of the Little Rock and Levittown episodes, was at white-heat at the moment. These folks, upon finding themselves at the altar rail with a Negro, promptly moved to their right, thus leaving the colored brother, standing by himself, head bowed in prayer, at the left end of their line, with a gap between him and the one nearest to him bigger than that which separates the Republicans and the Democrats.

As I sat there with the actors in this real life, present day drama, in place before me like the figures in some still life painting, and cast



about in my mind for some solution to this painful, emotion charged situation in which it seemed certain that someone was bound to be seriously hurt, I could tell from the deadly calm, the silence which *spoke*, and the frozen expressions of anxiety upon the faces of those about me that others shared my concern. But, before any of us had reached any solution, the answer came. And, because of the direction from which it came, as well as the results of it *when* it came, I'm sure, quite sure, that it was from God, Himself.

Now, all of this has taken some little time to relate, but the time actually consumed by this action was perhaps not more than two or three minutes. The time during which the principals in this real-life drama stood there quiet and motionless, was most likely not more than fifteen or twenty seconds. But, to us beholding (and how much the more to those participating!) it seemed like a little eternity. But then came the answer.

Out from their places on either side of that white pastor, and down the steps to the altar rail moved those two young men we mentioned above. They were first year students at the nearby Seminary, who had been assigned here for this day to assist with the Communion Service. Moving to the communicants' side of the rail, they placed themselves, one on either side of that Negro brother, and linked their arms with his. Then the one on the extreme left pushed gently but firmly to his right, and that two-tone trio side-stepped to the right and—*closed that gap!*

Then, as they stood there, arms in-

Living Links

Philip W. Ziegler

tertwined, the young man on the right of the Negro minister linked arms with the man on his right, and whispered something in his ear as he did so. The man repeated this process to his wife, who was on *his* right, and then and then, like fire races through leaves lying close together, so did that arm-linking movement sweep that line of waiting communicants, until they stood, one solid, united group of Christians, arms linked and heads bowed, and, I had no doubt, linked as well by a closer more powerful bond, that of prayer to a common Heavenly Father!

And did God answer their prayers? That He did, and instantly, beautifully, movingly! For, seeing this solid, united line of waiting people, waiting to partake of Him in Whom they were one, and at once conscious of the significance of what these two young men had done, that white minister raised that congregation to their feet, bowed his head, and, in an emotion-choked voice, prayed: "Our Father, forgive us, for as Jesus said, many times we know not what we do. Help us to be as these two fine young men have been, just here and now, living links, not only to those who are lost, but to those of Thy children who, like us, would so quickly and so often put up again the veil, the middle wall of partition, which Thy Son, our Lord, has forever removed. We thank Thee, that here, today, now, we have seen the truth of Thy Word, 'And a little child shall lead them.' Bless us, *together*, as we unite in this partaking of the Lord's Body and Blood, *together*. In the name of Him Who frees us, and unites us, we pray. Amen."

He then began serving the Communion, and he served that first table himself. The two young men then rejoined the pastor. And—I could hardly restrain a shout—the Negro minister, to whom it was observed that the pastor had said something as he served him, *also joined the pastor*, and assisted him in serving the elements, the young assistants gathering the cups!

When the last table had been served, the pastor called on that Negro brother to pray, and *such a prayer!* As he poured out his heart to God, in his own simple words, God came down, hearts were touched! Perhaps it was not the thing to do, but I could not resist a peek around, and Yes! Yes! In that big, cold, beautiful church I saw tears, and many handkerchiefs, as an unusual number suddenly found it necessary to blow their noses.

The words of the white pastor, as

he closed the service, remain with me vividly yet, and prove to me that he *was*, and *is*, a *big* man. For it took a big man to say what he said: "I have today been taught a great lesson by those boys who are assigned here that I might teach them. These boys have today shown me again that God hath not given us the Spirit of fear, or confusion, but of *power*, and of *love*, and of a *sound mind*."

As I left by a side door which meant that I must pass through the

choir room, I saw the two young men leaving ahead of me by the same route. Once outside, they fairly ran to their old car, up the street. Weren't they going to stay, and receive the commendations so justly theirs, I thought? But, then, what did *that* matter, really? They had been there, where God wanted them and when men needed them, to be, in the words of that pastor, and words which I now see were so beautifully appropriate, "Living Links."

TODAY'S YESTERDAY



The rather unique article printed below appeared in the Evangelical Visitor for June 13, 1910.

DON'T

"The attitude of the ministers of the Gospel before a congregation has much to do with the effects of their preaching on their hearers. A rude and uncouth position and movement, often leaves a bad impression, while a graceful and proper attitude leaves a good impression, especially when coupled with good delivery and the power and spirit of God. Therefore, don't stand before a congregation with your hands in your pockets.

"Don't try to read or line a hymn with a piece of candy or quid of tobacco in your mouth.

"Don't make a fist and shake it at the congregation as it looks too pugilistic.

"Don't pound the table too much.

"Don't scold your hearers for sleeping at the meeting and then do the same yourself.

"Don't expose one in public for whispering unless he is an habitual whisperer.

"Don't club.

"Don't slur.

"Don't make a special effort to scorch some one of your hearers who differs from you.

"Don't go out of your way in order to find fault with other denominations as it hurts to touch one's religion: but preach the whole Gospel without fear or favor.

"Don't exhort so long before prayer.

"Don't make such long prayers.

"Don't tell your hearers that you are empty, and will not have much to

say and then stand and talk for one hour.

"Don't preach so long when it is time to close.

"Don't tell your hearers that you are about through talking and then talk half an hour yet, and say, 'one thing more and then I am through.'

"Don't have a few chapters or texts and everlastingly preach on them; people get tired of one kind of food all the time. The Bible is too full of good counsels to be harping on one theme all the time. You can not say that 'I have not shunned to declare all the counsel of God' when you repeat the same thing every time you rise to speak.

"Don't stand and talk in such a monotonous and lifeless way; but have some life, vim and energy about you; preach 'as one having authority.'

"Don't talk as though you doubted your own words or position. Invite other ministers to come and help you and then don't occupy the time yourself; but let them have all the time, if they want it, and when you are alone, you can occupy all the time yourself.

"Don't think a meeting is not complete without you have something to say.

"Don't try to tell all you know in one sermon.

"Don't think you know it all and that you are always right, and every one differing from you is wrong. And when you make a mistake, don't try to screen yourself out of it, and abuse others who try to correct you.

"Don't be stubborn, as your followers will imitate you; then don't find fault with me for selecting this.

Albert Rohrer, Brookville, Ohio



NIAGARA ENROLLMENT SHOWS INCREASE

Hitherto in this column we have sketched some of the activities of our young people here at the college. It may be helpful now to present a more detailed picture of our young people by means of figures. The statistical information which has come to hand provides ample justification for utmost confidence in our college.

The number of students attending college now stands at 79. Of these 64% are boarding students and 36% are day students. This contrasts sharply with the record of the preceding year. Then, of a somewhat smaller number, 39% were boarding students while 61% were day students. The new trend this year to an increased number of boarding students is all to the good, for we believe that of all the advantages a Christian private school offers, none is greater than the discipline of regular and supervised study, the give and take of "dorm" life, the responsibility of regular duties, etc. It is in their teens that young people must learn the discipline of a dignified and ordered life, and it is the unique opportunity of a boarding school to teach them this.

It is worthwhile to note also the high proportion of students in the lower two grades. Grade IX has 24 students; Grade X, 25; while Grades XI and XII both have 15. These figures suggest that the prospects for the future are larger enrollments in Grades XI and XII, so that even with no increase in the lower grades, the enrollment of the school will rise.

A survey of denominations represented brings mingled feelings. There is, on the one hand, unbounded delight in the wide representation from various denominations among our students; on the other hand there is something of misgiving at the small number of our own youth who are availing themselves of the privilege the church offers them. The following chart will, perhaps, help to explain our feeling:

Denominations Represented

Brethren in Christ	31
Protestant	14
United	9
Anglican	6
Baptist	4
Free Methodist	2
Lutheran	2
Pentecostal	2
Presbyterian	2
United Brethren	2
United Missionary	2
Christian Scientist	1
Foursquare Gospel	1
Reformed	1
	79

It may easily be seen from this, why we here at the college are jubilant because of the great door of service that has been opened to our church in Canada. We feel that Niagara Christian College is thus

serving as a spear-head for the new missionary thrust that the Canadian Church is making into her own community. Yet we are distressed at the small number of Brethren-in-Christ students, and we hope that the future will see the members of our brotherhood zealously taking hold of the opportunities they have provided for their youth.

MESSIAH NEWS AND NOTES

President and Mrs. Hostetter left January 21 for a two and one-half week trip to Florida.

Returned missionary from Mexico, Lois Raser, visited campus January 26 and classes in Spanish I and II were treated to a guest "Spanish" speaker. Miss Raser told the students about her experiences in mission work at Chihuahua, Mexico, where she has given three years of service. Miss Raser is a Junior College graduate of 1947.

"Wasn't the flute solo wonderful?", "The 'recorder' duet was something so very different." These were some exclamations you might have heard following the program of THE EASTMAN SINGERS at Messiah College on January 28. The thirty-seven blended voices, under the direction of David Fetter, expressed so vividly the message in Mozart's "Praise Ye the Lord." Also, to be remembered was the dynamic rendition of "Ezekiel Saw de Wheel" by Dawson. This was the third program in the current Music-Lecture Series.

From Japan, Miss Frances Fumiko Hara-guchi joined the Messiah student group for the second semester and brought the number of International students on Messiah's campus up to nine. Frances had worked four years as a secretary at the Yokota Air Base, Tokyo. While in Japan she attended the American Pentecostal Missionary Church and was active in Sunday School and Church work.

Messiah campus is anticipating the visit of Dr. Myron F. Boyd, director and speaker of the "Light and Life Hour" and evangelist of the Free Methodist Church who will speak to the student group. Dr. Boyd will also be a guest speaker the first day of the Annual Bible Conference.

SPECIAL CHAPEL SERIES

A unique series of chapel programs was scheduled for three days, January 13-15, at Upland College with three outstanding speakers discussing three separate areas of concern for the Christian.

The Tuesday chapel featured a message by the Rev. Keith Sarver, Superintendent of the California Yearly Meeting of Friends, on the subject, "The Christian and World Need." He discussed the urgency that each person consider himself as a divinely appointed missionary and explained the exceedingly great need for home and foreign missions.

A large audience of students and guests

heard Dr. Arthur Wood, member of the Upland College faculty, speak Wednesday in chapel on the subject, "The Christian and the Social Problem of Capital Punishment." Dr. Wood, well qualified to speak on this subject after having had years of study and experience in the field of criminology, presented the need for reconsideration of the practice of capital punishment.

The Thursday chapel guests enjoyed hearing Dr. William Parker of the University of Redlands speak on "The Christian and the Personal Problem of Fear." Dr. Parker is especially noted for his recent publication, "Prayer Can Change Your Life." His prayer therapy methods have been the means of helping hundreds of people find a happier way of life.

ATHLETIC FIELD NEAR COMPLETION

The last huge truck load of dirt for the new athletic field at Upland College was delivered January 14 to the area at the northwest side of the college campus.

25,000 cubic yards of fill dirt were required to bring the full size field to grade level in preparation for finishing. The college plans to use the field for the spring baseball season.

In addition to baseball the field will accommodate a standard size football field, quarter-mile track, tennis and softball areas. Contracts for the completion of the field will be completed soon through the office of Business Manager Abner Halde-man.

Most of the dirt was a gift from the Associated Rock Products of Pomona and is valued at over \$6,000 for the hauling alone. The completed field will give the liberal arts college one of the finest athletic fields of any Christian college in the southwest.

CALENDAR

- March 21-28—Easter Recess
- May 22—Senior Day
- May 24—Baccalaureate
- May 28—Alumni Banquet
- May 30—Commencement
- June 22-July 31—Summer Session

UPLAND COLLEGE AND DR. MARTIN HONORED

Upland College and President John Z. Martin were given citations for outstanding performance in significant academic areas. Upland was one of the eight colleges receiving such a citation in a recent meeting of the Council for the Advancement of Small Colleges in Kansas City.

Upland College was honored for its leadership in the small college council and the contribution it has made for the advancement of such colleges in this national organization. Upland has a record of 100 per cent participation in all the activities of the Council since its origin over two years ago.

Dr. Martin is the Vice President of the CASC of which there are presently forty-six member colleges.



The author in Arctic togs.

Christmas of 1958 was celebrated in every clime where the story of Jesus' birth has been told. This may have been in Europe, India, Japan, Africa, the islands of the South Seas, or "at home." But not too many had the privilege of celebrating Christmas above the 66th parallel, in other words, north of the Arctic Circle.

The country above the Arctic Circle in Alaska is truly the land of Christmas. One does not need to be "dreaming of a white Christmas." Here one does not need to select a tree from an already picked-over lot at the corner grocery and pay \$2.50. Oh, no! One dons his parka and mukluks and goes out onto the tundra, wades hip-deep in the snow and selects a tree.

Christmas cards which have been ordered long ago are addressed and sent to North Pole, Alaska, to be postmarked and sent on to the "Outside."

Every village has its own traditional way of celebrating Christmas. If the church has considerable influence there will be no drinking or dancing. Helen (Eskimo) who comes from a village 200 miles west of here, that has a Friends missionary, told me they have parties every evening from Christmas until New Year's Eve with no dancing or drinking.

Allakaket, 35 miles south of here has the traditional Episcopal mid-night Christmas service. Christmas evening they gather in the Community Hall where the Church gives each child and family a gift. There is no drinking in this village of 100+ which is entirely Eskimo except the priest and his family and the teacher-couple who are white.

This village planned a dog-team race on New Year's Day. The teams were practicing for days over the ten mile track on the frozen Koyukuk (*Koi'-u-cock'*) river. First this team made it in 43 minutes, then another made it in 41 minutes, another in 40 minutes. The race could not be held because it was too cold. Dogs should not be raced when it is 20° or more below zero. The race will be held later.

Bettles Field has its own traditional celebration. Saturday evening after Thanksgiving the adults "pulled names." (Mildred [Eskimo] pulled a name for me. I was happy to get Nellie's name. She is a very fine Eskimo lady. Junior [Athabascan Indian] had my name.) The following Monday the children pulled their names in school. Names are pulled early because Sears in Seattle, sometimes is slow in sending what you want or sends something wrong which must be returned and it takes about one and one-half weeks to get it.

YOUTH

The CAA or Wien's housewife was busy planning a Christmas dinner. The cookies were baked; the cranberries from the tundra were prepared; the blueberry (from the tundra also) pie was baked. The Air Force fellows "Tex" and "Al" (Texas and California) waded the snow for the trees.

The "Teacher" and children were busy in their domain. The decorations proceeded to appear on the windows. Henzie did an excellent job of painting two large candles, "The Season's Greetings," and a wreath on the entrance glass. Mildred painted a fine set of bells on the window just inside the door.

The programs were decorated and colored, the "Merry Christmas to All" border received its log cabin village, complete with a church, which Jonathan had made. Mildred, Henzie, and Ella put the poinsettias and Santa flying over the house tops, on the

Christmas Above Parallel 66

Naomi T. Brechbill

chalkboard. The room was swept and chairs were placed to seat everyone in the whole village. (Not many people can boast that literally "everybody" attended the Christmas program. To be absolutely truthful—two people did miss—one had to remain on duty at the CAA station and one was indisposed. But to complete the forty-three people who live in the village, two came from Bettles [seven miles down the river] in the persons of Aukpik Napoleon and Ernie Johnson [a sourdough since 1955]).

Oh yes, sandwiched among all this we practiced. The first one to know his "piece" perfectly was Roy, my very bashful and shy first grade Eskimo. After the children were sent home early December 24 to come back at 7 o'clock, "Teach" put the final touches here and there and welcomed the many adults who brought gaily wrapped packages and placed them under the beautiful, tall spruce tree loaded with dozens of beautiful little cones, decorated with three strings of lights and the usual decorations.

Excitement was in the air. This was a big evening for Bettles Field. Everyone was going to the Christmas program. The children were supposed to come at 7 o'clock, but the native children started coming at 6:30. Amid much picture taking the program proceeded. The youngsters, resplendent in their new unpressed clothes, presented an excellent program. Then Santa ("Jim" from Louisiana) took over. The packages were passed out and admired. Even Jamie, the six months old Eskimo baby, received many gifts. Thanks were expressed, the teacherage was inspected

and everyone returned home. The lights were turned off and the schoolroom door was closed upon a "mess" of Christmas wrappings.

Christmas Day dawned. But the very late winter sun which rose around 11:00 a.m. just enough to show about half of itself above the southeastern horizon was not able to shine upon the beautiful quiet tundra because it was snowing for the third day. The lazy snowflakes knew they did not need to hurry and fall, then melt quickly. The tree branches were piled high with the soft snow. We couldn't see the Brooks Range but we knew it was there stretching to the north in all its cold blue beauty.

Christmas Day was a family day. The Landeskes's invited me to share their turkey dinner. What else did I do? I slept late—11:00 a.m.—read, entertained several visitors and later had a delicious dinner amid the noise of Christmas toys and the music of carols.

Friday, December 26, I went with Andy (bush pilot) to Allakaket (*Al-la-ka'-ket*). Andy makes two mail runs weekly to Huslia (*Hoos'-lia*) by way of Allakaket and said I could go with him "for free." Since I had been away from Bettles Field only five times since arriving August 26, 1958 I was happy to accept his very kind offer. Andy was in a hurry to get to Huslia before the weather closed in. We nosed the "801" down the runway and took off heading south. The natives met us, took the mail and my luggage on their sled and we all headed for the village where I spent a delightful six days at the teacherage.

Mr. and Mrs. Walter Ortman, the teachers, are General Conference Mennonites from Freeman, South Dakota. This is their second year at Allakaket. It was so nice to be among friends who speak and think as you do. We ate, slept, read, looked at slides, watched the thermometer outside their kitchen window, worried for fear the oil line to the stove would freeze up, and succeeded in keeping warm. Friday night it turned cold. The temperature had been holding around zero. Now it was -40°, -45°, -50°, until by Sunday morning it was 57° below zero.

Regardless of the sub-sub-zero weather we went to "St John's in the Wilderness" mission (Episcopalian) and followed the ritual as carefully as we could. We knelt on the cold, cold floor all the time wishing for an old-time foot-warmer. I took several pictures of the church but I'm afraid my camera was just about frozen up.

We returned to the apartment where I remained until Wednesday afternoon when I made a dash for the plane enveloped in 1 wool cap, 1 bandana, 1 wool scarf, 1 jacket, 3 pairs of hose—1 pair wool, 2 pairs of wool socks, 1 pair felt slippers, 1 pair wool lined boots (When I needed them so badly my mukluks were at home), 1 jencelite lined parka. These kept me warm, but not if I had been outside very long.

That evening I shared a New Year's turkey dinner with the McConnells and the Landeskes at Chanuck and Nellie's house. We played a game of "Aggravation." They went to the New Year's dance and I to my very lovely, warm, cozy apartment to "see-in" the New Year by reading and writing.

Spending Christmas above the Arctic Circle was an experience rich in "warmth" and the true meaning of Christmas because we were lacking the rush of the commercialized Christmas. These memories will always be cherished. What could have been nicer than celebrating Christmas in the land of Christmas.

(Mrs. Brechbill of Grantham, Pa., is teaching school at Bettles Field, Alaska.)



Mr. and Mrs. Aburatani, Reiko (9) and Keichi (5) having Christian family devotions in their home in Hagi, Japan.

*"And I'm praying each day,
Just to live Jesus' Way,
That my Lord in my home may abide."*

MISSIONS

Foreign Mission Projects for 1959

A JOYFUL life is generally a life full of variety, and so is a well-rounded Foreign Mission ministry. We pray, we give, we assist missionary personnel in various ways, and still there are many needs beyond that of saying, "Repent and be saved." In order that you might enjoy variety in supporting missions, we share with you these suggestions of ways to help, although remembering that *the most significant way is to support the General Fund*. However, many people enjoy giving extra to a special cause, and many people find inspiration, blessing, and new vision through such special gifts.

AFRICA:

New mission in the Gwaai: \$5000.00 help in the educational area from the Brethren in Christ Teachers' Association will cover one-fourth to one-half of this need.

Housing for African families while at Wanezi Bible Institute: \$500.00 per unit.

Macha Hospital Fund: surgical and other equipment necessary for

enlargement of the program: \$3000.00.

African student scholarships for the three areas of Bible School training: \$35.00 per scholarship.

Furnishings for the Missionary Children's Hostel: equipment for children from playthings to food, clothing, beds, etc.: at least ten units at \$25.00 per unit.

Evangelistic Fund to assist the nationals in their ministry to their own people: \$300.00.

CUBA:

Washing machine for the second missionary home: Approximately \$180.00.

Ten or twelve double sheets for the two missionary homes.

Equipment for the school grounds—significant in teaching the Cuban children how to play and live together: Approx. \$200.00.

20 or 30 pupil's desks for the schoolroom: \$5.50 each.

Scholarships for needy children: \$15.00 each.

Desk for mission records, files and business: \$65.00.

Lawn mower to keep school grounds and church area in good condition: \$100.00.

INDIA:

Orphan and educational support for poor children among the Hindus, Santals and Christians in our area: \$60.00 per child.

Medicines and drugs for the sick which come to the dispensaries: 100 units at \$25.00 per unit.

Aid for our national evangelists who spend most of their time preaching and ministering to their own people at a very small salary: \$100.00 per person.

Evangelism Fund for missionary and national to pay the expenses of evangelism in special campaigns: 3 units at \$100.00 per unit.

Radio program in India. Already underwritten by the Bible Clubs in California.

JAPAN:

Housing for our missionaries who are coming near to the completion of their language training: \$5000.00.

Church Fund by which to help the Japanese to build their churches on a revolving fund basis: 20 units at \$100.00 per unit.

Literature for evangelism and Christian growth: \$25.00 per unit.

Evangelism support for nationals and special evangelistic campaigns: \$100.00 per unit.

Support for radio broadcasts: \$20.00 per broadcast.

INDIVIDUAL MISSIONARY SUPPORT: \$1500.00 per missionary.

Twenty-two congregations are at present sharing in the support of 32 missionaries, the respective contributions ranging from half support of one missionary to support for three.

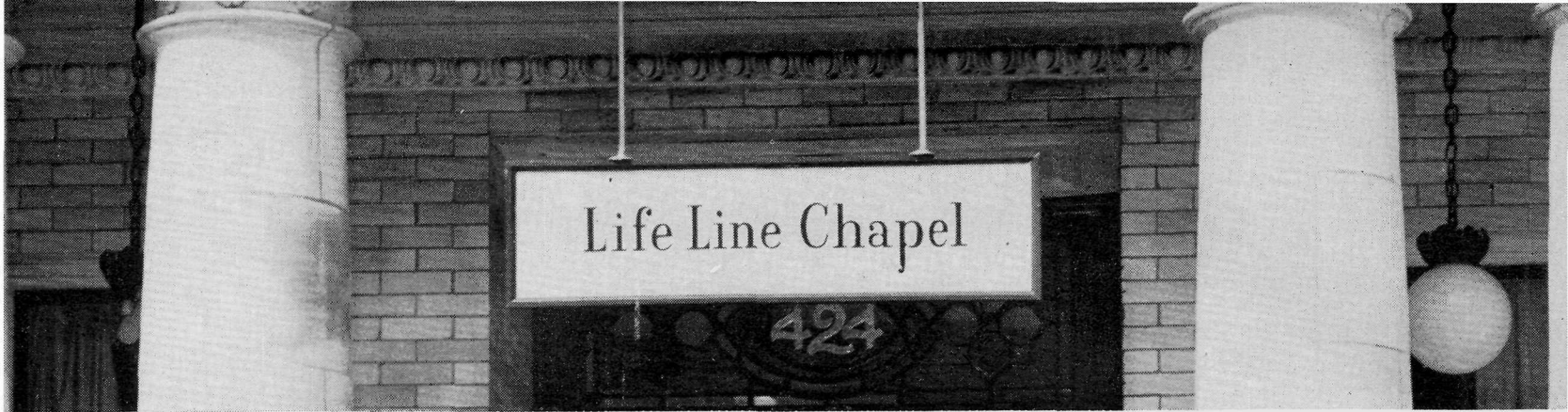
Executive Secretary, F. M. B.

From the Letter-Bag

Our Sunday School fills the church without the parents, and so for our Christmas programs on December 21 and also on the 25th, our church should be twice as large. Our great concern is to put the message of salvation before the people. We praise God that the barrier against the evangelical church is being broken and that more and more people are taking an interest in attending. The school has brought in some new interested people.

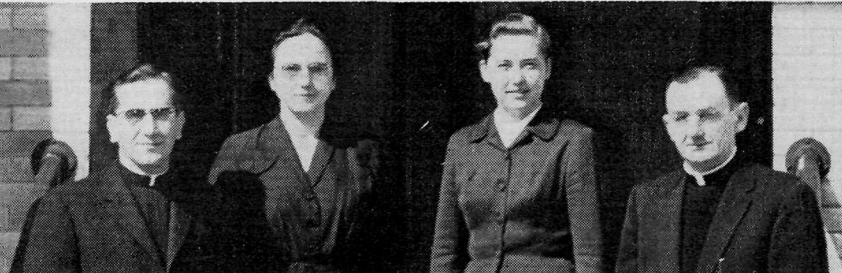
School is progressing nicely. . . . Ruth Noda is an answer to prayer and is a good teacher. Her trip here every morning was taking an hour. Now she has found a home here in Cuatro Caminos where she can room four nights of the week. This makes it possible for her to attend our prayer meetings. This past Tuesday she joined in prayer and prayed for the needs of the school. She told us she is very happy in the school.

The Wolgemuths, Cuba



Life Line Chapel

MORE THAN COINCIDENCE?



San Francisco mission workers: Avery Heisey, Emma Heisey, Anna Mae Copenhaver (on the staff until recently) and Harold Paulus.

Many years ago the Life Line Mission opened its doors for the salvation of souls in the Skid Row area in San Francisco. Through the years it became an ardent wish and oft-time prayer that there would someday be a regular Brethren in Christ Church in which to worship each Sunday morning. These Christians held this hope most dearly in their hearts, waiting upon the Lord to fulfill His promises in due season.

Shortly after World War II, one of the members of the mission church, Bro. Theodore Egling, had a vision of the facade of a building marked with pillars and a sign suspended from the doorway, saying "Life Line Chapel." He kept this experience mostly to himself saying little about it.

Prior to this a young girl was growing up in a city in the heart of the U.S.A. She attended a small church and was a member of its largest children's Sunday school class, seven or eight girls. They formed a club and took the name, "Life Savers Class," selecting, "Throw Out the Life Line," as their theme song.

This same girl grew up, becoming a wife and mother. After moving to San Francisco about seven years ago she was drawn to the Life Line Mission by an unusual set of circumstances. She and her husband had

drifted away from her early teachings, but now the Spirit of God was drawing them back to His fold. She was introduced to the Life Line Mission by her housekeeper. Her first visit to the Mission left an indelible impression, especially when she saw the sign, "Life Line Mission." Memories of her childhood Sunday school class flooded into her consciousness. Since that time she and her family have been attending the mission.

About two years ago the Lord made possible the purchase of a building for the church and parsonage. Much work was involved in the remodeling. Many hands contributed voluntary service to further this project. The mission workers who now lived above the church-to-be worked many long and hard hours to complete this task. Sharing with them were some who attended the mission services, who donated their time and talents.

Among the volunteers was the husband of the young woman mentioned above, an electrician by trade, who did wiring. The painters union in the city was contacted and one painter responded, giving a day's free labor. It was learned just recently that this painter and electrician are neighbors, their back yards facing one another. No knowledge of

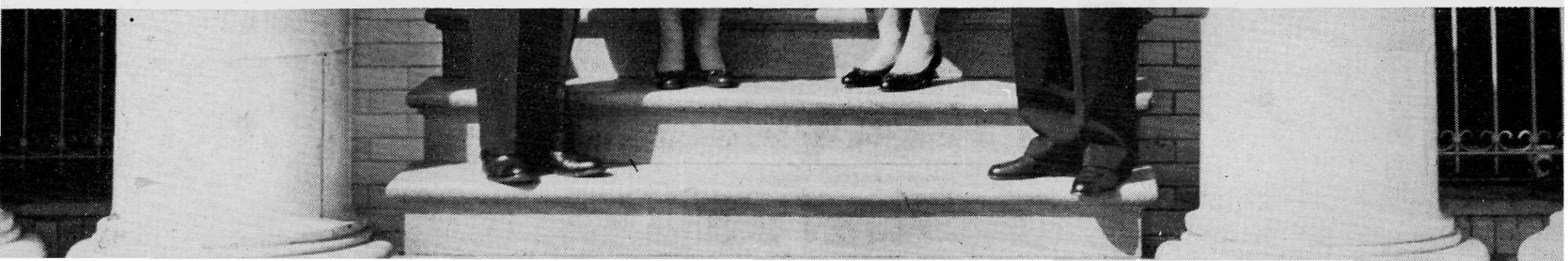
this "coincidence" was known before—and neither knew of the other's service. The painter had never attended the Mission church downtown. Living in South San Francisco, 12 miles from the Brethren in Christ Church, the chances of such a thing happening in the vast Bay area are very remote.

When the new "Life Line Chapel" opened its doors early in 1958, the pastor was browsing through one of the new song books as folks gathered for the Sunday morning services. He was astonished to find that on page 422 was the song "Throw Out the Lifeline." Why is that so unusual? The parsonage street number of the new building is 422. What's more, the number for the downtown chapel is 224.

Most striking of all is the vision become reality of Bro. Egling who saw the exact building facade—pillars, sign, and seven entrance steps. Twelve years after!

And the Lord said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:13.

Thelmajean Howell
104 Clay Ave.,
San Francisco, Cal.



IN Gwatemba Purchase Area African farmers may settle and buy farms, ranging from about 140 to 500 acres. The farmers are expected to improve the land by practicing crop rotation, systematic fertilization, and planting fruit trees. An African agricultural demonstrator under European supervision gives the farmers lessons in making the best use of the soil. Also, at his home, he plants and grows fruit trees to be given to farmers who ask for them. To that area of many prosperous people and also of many Christians, Sister Mabel Frey and I had decided to accompany Don, planning that while he made his regular visits to the surrounding schools, we would visit the villages.

Sunday dawned—steaming hot! We agreed heartily that it was the hottest day we'd had for quite a while. The Wanezi missionaries, anticipating a week of sizzling weather for us, expressed their sympathies accordingly.

We started off about 10:30 a.m.—the Wanezi Outstations car loaded down with school supplies and “impahla” (luggage, camping equipment, etc.)—to attend the Sunday school and mid-day service at Sibata school, not far from Gwatemba. Having missed the barely perceptible path leading from the main road to the school, we arrived about five minutes late for the Sunday School. However, our late arrival did not interrupt the service, for the entire Sibata congregation, with Mfundisi Sibanda, stood waiting to greet us as we drove up. We were greeted and welcomed profusely by all—that is, by all except the children. The teacher explained that the children were reluctant to greet Mabel and me because they did not know which one of us was Nkosi-kazi (the married one).

Don, in the mid-day service, outlined the way of salvation simply and clearly. Two women, four girls and a group of boys, stood to ask for prayer afterward.

During our trip to the school the sky had become gray and overcast. At the end of the service, the rain fell. The temperature dropped also—until we were glad for our coats and sweaters. [*Alas for human prognostications!*]

Having arrived at Gwatemba, we found that the thatched roof of the guest mud house leaked. Mr. Nkala, the head teacher, quickly hustled us into a dry classroom. We decided to use this room as bedroom for Sister Frey and me, and as a general dining and living room. Don's bedroom

was to be a classroom farther down the row.

We wanted to begin village visitation on Monday, but had no assurance whatsoever of a guide for the day. However, about 7:00 a.m. Kutshwekaya Ndlovu, the preacher at Gwatemba, came to greet. In fluent Sindebele, Mabel explained our situation to him. Although he was quite old, he willingly agreed to go with us. He returned from his home about 8:30 and we started out on bicycles.

Ndlovu was a placid, meditative old man who seemed quite content to do anything we wanted him to do. He was barefoot and wore a shapeless old brown hat tipped back on his head so that the brim framed his good-humored face. In his eyes there was nothing but good will and we knew he was at peace with God and all the world. He told the village people in his soft, reflective voice, that he had come to pray with them.

He travelled at a good steady pace which we had no difficulty in matching. Although the weather oscillated between moods of rain and shine, we were kept from getting seriously wet.

We visited ten villages that day, the farthest one being about five miles away. To us the most interesting and rewarding visit was with

Naka Nkomo, who has been a faithful Christian for many years, but whose son has backslidden. At her village we were given delicious food and tea. Naka Nkomo explained that she did not drink tea, nor did she drink the native beverage, *amahewu*, because it reminded her too much of the beer she used to drink before she was converted.

At the close of our visit, Naka Nkomo insisted on meeting us at a farther village. True to her word, she was sitting inside the house when we arrived.

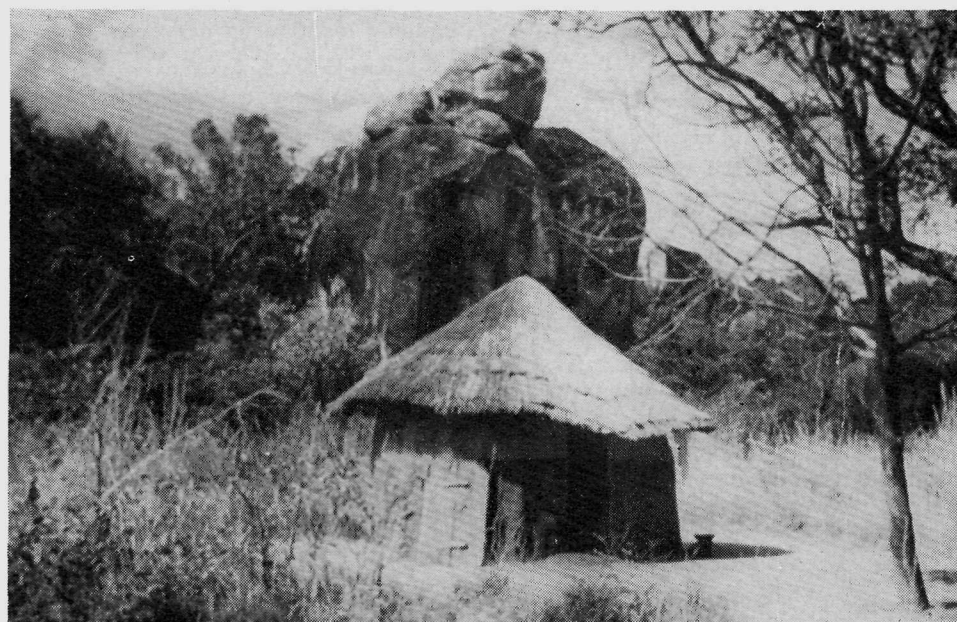
We returned to Gwatemba School about 6:16 p.m. on the first day.

* * * * *

Tuesday was the day we were to have mid-day service at Gwatemba—consequently Mabel and I spent the morning doing various things around our newly adopted home. Among other things, we watched the school children at their games and drill. After the service, guided by the preacher's wife—a sweet-faced Christian woman—we visited two widows, the older one not a Christian. Just as we arrived back at Gwatemba, the rain caught us. We were much concerned that our guide wouldn't be soaked when she arrived home, but she assured us good-humoredly that she would run. This day, like all the

Village Visitation in Gwatemba

Anna Ruth Zook



More picturesque than rainproof, but a shelter during village visitation.

others, was climaxed by evening prayers with the people from the nearby teacher's village and others from surrounding villages.

Wednesday, our guide for the day—a tall, spare, rather acid old man who peered crookedly from time to time over the tops of dark glasses—arrived about 8:30 a.m. As the day progressed it became apparent to us that these dark glasses were pretty much the key to his entire outlook on life.

First, as had been planned, we visited Charlie Khumalo, the brother of our African overseer, Manhlenhle. Although he had been ill with chest trouble for many years, his testimony and smile were not dimmed.

After this we deviated from our previously mapped course because our guide weakened at the thought of the many rivers ahead.

We had just left one village when the skies began to threaten. We ran back to the village, and while the rain fell in torrents we sat, dry, in the house. When the storm had finished we were amazed to note how quickly the water disappeared.

Instead of going to the next village—the guide saying the *inkota* (tall grass) was too wet—we went around by the road and visited a widow and a grandmother whom our guide had not intended to visit. One part of his prayer indicative of his inner feelings—said in effect; “O Lord, when Noah entered the ark, he didn’t know where he was going or where his journey would end. Just so, we today have started out, not knowing where we are going . . .”

We visited several other villages that day. In one heathen home a quartet of children sang a Christian song they had probably learned in school. At another, our guide asked food for us. We were treated to mealies and luscious juicy sugar cane. Last of all we went to our guide’s home where, not to be outdone by our other hosts of the day, he gave us a live chicken.

Thursday brought us a younger guide. Although he, too, wore dark glasses, he seemed undaunted by the rivers. He cheerfully carried our cycles through the swift currents, while we waded across carrying our shoes.

In one instance especially, we felt the Lord guided our way. The day before, we had intended to visit a backslidden ex-teacher but could not because of our guide’s pessimism.

Friday, with a lovely Christian woman for a guide, we went on foot and had much more opportunity for

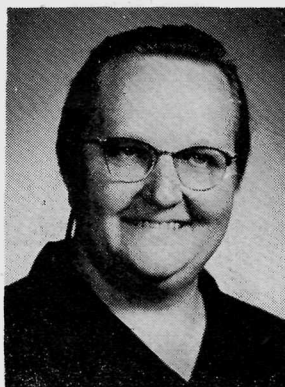
conversation along the way. In the evening when we stopped at the village of the preacher, the poor woman was so tired she refused the chair offered her, saying she would prefer to sit on a grass mat on the floor.

On Sunday morning we left Gwatemba to attend the Sunday School and mid-day service at Bungwe school, one of the places which Don had visited on a bicycle during the week. That afternoon we returned to Wanezi, feeling that our week had been profitably and enjoyably spent, and that the Lord’s hand had prepared the way and protected us as we followed His direction.

From the Letter-Bag

“First Contact With An American Missionary”

School closed on Friday noon and the boys seemed to be in extra good spirits when they left, even those who came out at the bottom of their classes in the exams. I certainly enjoyed my first term of secondary work in



spite of the fact that some of the classes were entirely new to me. The prayers of loved ones and friends back home and of my co-workers in the Rhodesias meant more to me in the past few months than I will ever be able to put into words.

For a number of the boys here at Kafue Training Institute, it has been their first contact with an American teacher, and so I have been observed very closely. About two weeks ago one of the boys asked me what “gonna” means. I smiled and said, “Who did you hear using that word?” I knew. He smiled and said that that was what I said a few days before when I came to a group of boys who were playing a game. I asked them who was “gonna” win. Then I told him that was one of our American short cuts and that I should have said, “Who is going to win?” On Thursday I gave each one of the secondary boys a copy of one of our Sunday school leaflets to read and take along home. Pretty soon one boy raised his hand and asked if that is the way we spell **colour** and then another chap said that **centre** was spelled wrongly. You will notice that I have used the English spelling.

Anna Kettering

Outstation Visitation

Again last year we have spent every Sunday available in going to the various schools for Sunday services. There is usually an attendance of from 70 to 100 or

more. There would be more, doubtless, if we would send word that we are coming but we would rather see the work as it is normally. Many of the local pastors are not well trained and suited for the work, but they carry on for lack of better ones. Then there are others who take a strong interest in the work and carry out their task with dedication and ability. These need our prayers as they face many things in the life of the community which we know nothing about. They are a great blessing but it means that when one falls, the blow to the Church is that much greater.

Graybill and Ethel Brubaker

“Your picture is quite dog-eared.”

Interesting words to find in a Christmas letter, are they not? They took us back to the farewell visit in a home whose warmth remains with us.

In memory we could see a type of bulletin board. The mother pointed to a place on the board and said, “Your picture will be placed here and it will help the children to remember you as they pray.” The pictures of many missionaries were already on the board which was low enough for the children to enjoy seeing (and evidently touching) the pictures at their level. We sensed that the missionaries were individuals and not just pictures.

After four and a half years these words came, “If you have another picture for our family we would appreciate it. The other one is much prayed for but is quite dog-eared by this time. We try to encourage the children to pray for the missionaries regularly.”

Steve is now in the sixth grade, Jan is in the second, and Sally is in kindergarten. Laurie arrived since we left, but we are sure she too will soon be praying for the missionaries. God bless them!

Jesse and Lucille Lady

Could this happen in your home?

WELCOME

to

WANEZI BIBLE INSTITUTE

Learn God’s Will by Studying God’s Word

Each of the following courses requires two years of study at the Institute. The Advanced and Intermediate Courses open in January, 1959. The Vernacular Course opens in June, 1959.

CHOOSE ONE:—

1. Advanced Theological English Bible Courses;
2. Intermediate English Bible Courses;
3. Vernacular (Sindebele) Bible Courses.

For information write NOW to

DR. JESSE F. LADY

Wanezi Bible Institute

P. O. 129 “S” — Bulawayo, S. R.

From Good Words, B. in C. Church Newsletter, Dec., 1958, Bulawayo

Financial Reports

NAVAJO MISSION FINANCIAL

October - November - December 1958

Receipts

General Maintenance	
Offerings (general)	\$ 1,408.32
Child Support	1,732.15
Medical (In-patient)	3,457.67
Medical (Out-patient)	1,605.49
Medical (Spec. Serv.)	1,088.20
School-Tuitions	245.00
Water	500.00
Bd. Allowance-Special	90.00
Gas and Oil	95.00
Telephone	60.04
Other Local Income	135.66

Total	10,417.53
Special Items	
Gifts for hospital	15.00
Gifts for school	25.82
Navajo News	7.00
Spec. Gifts (Christmas, etc.)	137.00

Total	184.82
Non-cash items	
Donated Supplies	
Medical	5,084.25
Food	677.81
Household	156.21
School	34.08
Govt-Food Commodities	273.57

Total	6,225.92
TOTAL RECEIPTS	\$16,828.27
Cash Balance 10-1-58	736.14
TOTAL CASH AVAILABLE	17,564.41

Summary of Receipts (Cash)

Contributions—Cash	3,325.29
Medical	6,151.36
School	245.00
Other Local	880.70

Expenditures

General:	
Table	\$ 2,656.97
Farm—feed	307.34
Transportation	334.56
Heat and Light	366.02
Telephone	260.52
Institutional Help	259.33
Household Supplies	386.63
Drugs and Supplies	7,377.47
School Supplies	198.32
Building Maintenance	260.84
Auto Repairs	197.71
Insurance	354.89
Printing and Office	310.85
Dues and Subscriptions	167.00
Licenses	28.00
Evangelism	30.00
Christmas gifts and program	114.20

Total	13,610.65
Plant Assets:	
Building and development	2,058.26
Hospital Equipment	541.76

Total	2,600.02
EXPENDITURES FOR QUARTER	16,210.67
Cash Balance (12-31-58)	1,353.74
TOTAL EXPENDITURES (inc. bal.)	17,564.41

LOANS:	
Board for Home Missions and Extension	4,041.49

WALSINGHAM MISSION FOURTH QUARTER FINANCIAL

Receipts

Congregational Offerings	475.79
Church at Large	94.81
Home Mission Board (Church at large Budget)	213.35

Total	\$783.95
Deficit 10-1-58	1.53

TOTAL CASH AVAILABLE	\$782.42
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Expenditures

Transportation-pastor	75.00
Trans.-overseer	10.15
Groceries	162.88
Telephone	18.32
Oil (heat)	73.80
Hydro (electric)	30.38
Water	7.15
Oil barrel	30.80
Evangelism	145.05
Church and House Ins.	20.75
Other Maintenance	8.00
Misc. and Exchange on monies	4.61
Payment on parsonage	175.00

Total	\$761.89
Balance on hand 12-31-58	\$20.53

CHURCH NEWS

REVIVAL MEETINGS

Charlie B. Byers at Cedar Springs, Pa., Feb. 18-March 1; John Hostetter at Abilene, Kansas, Feb. 23-March 8; John Schock at Mowersville, Pa., Jan. 26-Feb. 8; Simon Lehman, Jr., at Beulah Chapel, Ky., March 1-15; Henry P. Heisey at Gladwin, Mich., Jan. 11-25; Clair Shenk at Mt. Pleasant, Pa., Feb. 22-March 8.

Word from James Brubaker, director of Century Gospel Ministries is as follows:

"The Film Library of Century Gospel Ministries, Souderton, Pa., announces that it has secured a franchise to distribute all film productions for Gospel Films, Inc., and Family Films, Inc. This will double the size of the Film Library."

Heise Hill Church, Gormley, Ont.

Bishop Swalm and Bro. Earl Bossert were the speakers for our fall Love Feast held Oct. 11 and 12.

The Annual Bible Conference was on Nov. 8 and 9. The Gospelsaires Male Quartet from Wainfleet provided the special music and challenging messages were given by Bishop Swalm and Rev. Wm. Charlton. Also, Rev. E. J. Rohrer continued with us in a special revival effort till Nov. 23rd. We praise God for the souls who knelt at the altar of prayer. A number of young people made their decision for Christ.

Dec. 7 in our Christ's Crusaders program a letter was read from Mildred Brilling who is serving with the M.C.C. in Haiti for a period of time.

On Dec. 21 a special Christmas S. S. program was given by the younger classes in the school. The evening program under the direction of the C. C. presented the Christmas story through reading and special singing.

Sunday morning Dec. 28 we were pleased to have Bro. Ronald Lofthouse and family with us. Bro. Lofthouse brought us the message.

Palmyra, Penna.

The Sunday School entered wholeheartedly into the Forward Campaign. Prayer services are held each Sunday morning in the parsonage. The preceding Sunday afternoon a survey was made of the homes west of the church revealing many prospective Sunday School members.

Special services were planned for each Sunday morning during October. Rev. C. R. Heisey gave an illustrated talk before class sessions on Rally Day. Rev. John Martin assisted in our evening communion service the first Sunday in October.

The ladies of the church helped with the fall house cleaning at Messiah Children's Home and with canning for the Messiah Home.

Dr. and Mrs. Charles Eshelman were present for the Sunday Thanksgiving service. Dr. Eshelman preached the morning service. A surprise food shower was tendered the pastor and family at the Thanksgiving prayer meeting.

The youth and adult choruses gave a musical Christmas program Dec. 14. The Sunday school program was given by the children Dec. 21 in the morning before class sessions. The young people went Christmas caroling Christmas eve.

Millersburg, Pa.

Greetings in the name of Jesus from Free Grace congregation. Aug. 13, was the opening night of our summer tent evangelistic services. The tent was pitched again in the

valley next to the Mahantongo Valley. Rev. Luke Keefer served as evangelist bringing heart-searching messages night after night. We thank the Lord for the souls that obeyed the voice of the spirit and received definite help. We trust that more of the seed sown might yet spring up and give forth fruit.

Rev. and Mrs. Arthur Climenhaga and Rev. and Mrs. John Climenhaga gave us a pleasant surprise on Sept. 3 when they stopped in for our mid-week prayer service. Rev. Arthur Climenhaga brought us the evening message.

The Christ's Crusaders planned a hymn sing for the evening of Sept. 7. With the exception of the Boys Quintet from Brush Ridge congregation the singing groups were all of our local talent.

A group of young folks from Mechanicsburg congregation gave us an interesting program on Sunday evening of Sept. 14 followed by the evening message delivered by Rev. Simon Lehman.

We had our fall communion service Oct. 4 followed by our Harvest Praise service Sunday morning. Rev. Edgar Keefer brought us the morning message.

Oct. 12 was our Cradle Roll day. A very impressive program was given including readings and poems by some of our cradle roll mothers and special singing by some of our children. Our cradle roll members are all under three years of age and we were happy to have 23 of our 36 enrolled babies present. Following the morning message there was a Baby Dedication service in which four were dedicated.

Our Rally Day service was Oct. 19. Sr. Mary Stoner had charge of a children's service and Bro. Carlton Wittlinger was our guest speaker. Rev. and Mrs. Clifford Lloyd, now pastor at Mt. Holly Springs were with us Sunday evening of Nov. 30. Sr. Lloyd gave an illustrated flannelboard story to the children after which Rev. Lloyd brought the evening message.

Sr. Mary Wenger with her Jewish friends, Dr. and Mrs. Komrat and their family, were with us. He was Sr. Wenger's Hebrew teacher and they too are now residing in N.Y.C. He was sent to this country by the government of Israel to teach our Hebrew teachers new methods in teaching the Hebrew language.

Nov. 16, Dr. Harold Engle, M.D., of Palmyra, Pa. was our guest speaker in Christ's Crusaders service.

Dec. 3, Sr. Mary Wenger was with us for our Women's Missionary Prayer Service. Her topic for the evening was on "Prayer," a field so few explore. She stated "To realize the greatness of God, get into His presence and then, 'Lord teach us to pray.'"

Dec. 7 Rev. E. H. Wenger visited our S. S. representing the Board of Benevolence and then brought the morning message.

The children of the Sunday School gave us an interesting Christmas program on Dec. 21 in our Christ's Crusaders service after which our pastor brought the evening message.

Dec. 24 the Christ's Crusaders presented eleven fruit baskets and twelve food boxes to shut in and needy folks of our community and then spent part of the night Christmas caroling.

Dec. 28 Rev. and Mrs. Wilbur Benner with several of their friends from Kentucky visited with us. Bro. Benner gave an interesting report on the work in Kentucky. For the evening service Sr. Mary Stoner gave a report on her experience in the Indian mission field.

Our new church is not yet completed. However, we do have heat in it and have begun to plaster the auditorium.

Our prayer for 1959 would be that the Lord would continue to bless the work at Free Grace and that many more might be drawn to Him while we are in the day of grace.

Pasadena, Calif.

We are privileged to have several soldiers of the cross in our congregation. One of these is Rev. Harry W. Buckwalter. "Uncle Harry," as we all call him, has served the Lord and the Church in Pasadena, San Francisco and Buffalo. Although he is now on the retired list as far as an active charge is concerned, he is very active in our local group. In a series of nine Sunday night sermons preceding December, Rev. Buckwalter spoke on the "Second Coming of Christ." He shared with us years of experience and study, mingled with the inspiration of the Holy Ghost. Our hearts were strangely warmed as these messages were unfolded to us.

For our New Year's Eve program, several guests artists were invited. William Haldeman, music instructor at Upland (College) Academy, accompanied by his wife Anna, presented twenty minutes of sacred music. The feature of the evening was "Maestro the Magician." Rev. Richard L. Johnson presented an hour long evangelistic message through the medium of magic. Many gospel truths were presented in a very interesting manner.

On the evening of January the fourth, we featured the World Vision Quartet and the new film just released by World Vision, "A Cry in the Night." Our missionary outreach has been challenged anew.

We are looking forward to our annual Christian College Sunday, February 15, and our revival during Easter vacation with Rev. Owen Alderfer.

Vernon H. Weaver, pastor

Mowersville, Pa.

A Christian Education Conference was held September 13 and 14. The film "Centerville Awakening" was shown and D. Ray Heisey, Titus Books, Charles Rife, Bishop Charlie Byers and John and Ida Sollenberger served on the program.

In addition to talent from the congregation, Jacob Kuhns and Eber Hess shared in activities during the Forward Campaign in October.

Ray Brubaker spoke to us in a Prophetic Conference, Jane Monn in a W. M. P. C. meeting and Allen Brubaker in our annual Thanksgiving service.

Bethany Church, Thomas, Oklahoma

"Yes, He answers prayer today in the same old-fashioned way. He will grant us our petitions, if we truly pray. He will help us when in trouble, lift the load of care. Yes, the God of battles hears and answers prayer."

This song became a reality in our midst during our revival in November. Bro. Harry Hock, Leonard, Michigan, evangelist, faithfully proclaimed God's word. Many hearts were touched and responded to God's call. We praise God for His goodness and faithfulness to us.

Four members of our congregation represented us at the National Sunday School Convention, Des Moines, Iowa in October.

Rev. Ray Witter, Navarre, Kansas was special speaker for our Bible Conference in December. We thank the Lord for His presence with us in these services.

Christ's Crusaders sponsored a Christmas-missionary program Tuesday evening prior to Christmas with Sr. Edna Switzer in charge. We were shown by demonstration and informed by a short talk how

Christmas is observed on the mission station in Africa. She also showed slides of her work. This was followed by refreshments and Christmas caroling, by the Christ's Crusaders.

Union Grove, Indiana

Union Grove has had much activity and inspiration. Bro. Russel Hoppes (Wesleyan Methodist minister) of Baker's Corners, Indiana was here in November as God's messenger.

We were happy to welcome into church fellowship Sr. Carol Hartman and Sr. Patricia Freed. May God bless these young sisters as they walk on with the Lord.

October was a month of changes. Bro. and Sr. Clark Hock and son Arthur left us to take the pastorate at Cleona, Pa. Bro. and Sr. Carl Stump were installed as our pastor. Bro. and Sr. John Zercher and family moved into our midst and are worshipping with us. Rally Day was the high point of the Forward contest. Bro. and Sr. Elam Dohner of Garrett, Indiana were our guest speakers.

We enjoyed the ministry of two visiting brethren, Bishop Alvin Burkholder and Bishop Luke Keefer in November.

The Christ's Crusaders group have had as speakers Sr. Shirley Gall, missionary to Nigeria under the United Missionary Church, Fred Geyer, student of Purdue University, and a male quartet of Goshen College furnished inspirational music. They climaxed their year with a well given Christmas program.

Clear Creek, Everett, Pa.

A group from Messiah College consisting of a quartet, panel and preacher were our guests for Christ's Crusaders Day, Feb. 1. Bro. Orvin White, the speaker, gave inspiration to all as he spoke on "Living for Him." Many hearts were stirred.

Mt. Pleasant, Pa.

Sunday morning, Nov. 30, Bro. and Sr. J. Earl Martin, Jr., were ordained to the Christian ministry. On this same occasion Bro. and Sr. Merrit Robinson, associated with mission work in New York City, were received into church membership.

Our annual council meeting was held Dec. 11.

On Dec. 14, Edwin Christ, a local member, gave a short summary of his I-W work at Brooklane Farm, Maryland. He just returned after serving two years.

A fine Christmas program was rendered by the children in the Sunday School session on Dec. 21. In the evening, the Junior and Senior Choruses rendered a musical program. Corresponding scriptures were narrated between the singing of familiar Christmas carols and songs.

Dec. 24, Christmas Eve, the Christ's Crusaders sponsored a "Caroling." Many young people joined in the spirit of Christmas as they contacted many aged and sick members of the church. They enjoyed singing the carols as they rode in open truck.

Dec. 28—A special highlight of this quarter was the return of Walter Heisey from Africa where he served two years in I-W work. Friends and relatives were especially interested to hear his first-hand experiences among the African people, as he told them on Sunday evening. Also, he showed many interesting slides which brought his experiences more vividly into our understanding. He, in turn, challenged us with the mission work in Africa.

GENERAL CONFERENCE PROGRAM BULLETIN

The General Conference of the Brethren in Christ Church is scheduled to convene June 10, 1959 at Messiah College, Grantham, Penna.

The General Conference Program Bulletin is now being compiled. All matter for inclusion in the Bulletin should be in the hands of the General Conference Secretary not later than April 1, 1959.

We ask all Regional Conference and Congregational Secretaries, Board and Committee Secretaries and all others having material for publication in the Bulletin to kindly give attention to the matter.

Any Congregational Secretary not having received the Report Forms should contact me immediately and the forms will be sent.

We wish to emphasize the importance of providing accurate information on the Report Forms. It is from these reports that vital information is gathered which is concern to the General Conference and the local congregation.

H. H. Brubaker

General Conference Secretary
2001 Paxton Street,
Harrisburg, Pa.

Elizabethtown, Pa.

Mary Beth Stoner spoke to our Women's Missionary Prayer Circle on Oct. 8.

Oct. 15 the prayer meeting emphasis was on Community Evangelism. Anita Brechbill was the guest speaker.

Bishop A. M. Climenhaga brought a message of inspiration on Oct. 26.

Rev. J. N. Hostetter served as evangelist for our revival from Oct. 26-Nov. 9.

Nov. 16 was Missionary Day with Rev. and Mrs. Glenn Frey, Mary Beth Stoner, Mary Jane Shoalts, and Edna Switzer as our guest speakers.

The Junior Department presented a Christmas Program, "The Message of the Bells," Dec. 14. Helen Pyke gave words of public farewell at a fellowship tea after the program. She is giving two years Voluntary Service in Africa in the area of nursing.

Dec. 21, Mary Engle brought a missionary message in the morning service. In the evening we had a service of Christmas music.

Maytown, Pa.

Nov. 9 to 16. Our revival here at Maytown with Bro. Albert Engle from Grantham as our evangelist. We enjoyed this return engagement. His messages under God's anointing were challenging and helped all of us.

Nov. 22 and 23 were our Missionary Conference days. Grateful are we for the privilege of having these co-workers of God's. Bishop and Mrs. Arthur Climenhaga, Bro. and Sr. Glenn Frey, Bro. and Sr. Ira Stern and Mary Jane Shoalts. Bro. Climenhaga showed us pictures and we feel we can pray better for having seen the work through the pictures.

Dec. 21. Our regular Christ's Crusaders meeting. This was a Christmas meeting entitled "Service of Lights." It was in the form of a candlelight service.

We thank God at the close of '58 for His guidance and strength, and know He will be just as real and near in '59.

91 ST.

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Federal 6-7926

NH A

Oak Ridges, Ontario

Mr. DeVern Mullen of Pepperlaw, Ontario was with us on Nov. 2nd. Bro. Mullen gave many interesting experiences, especially of how he was led to use his voice in singing for the Lord.

Rev. William Charlton delivered the morning message Nov. 9th.

Our third annual Bible Conference was held December 13 and 14. Bishop E. J. Swalm directed his Saturday night message to the young people. Rev. Andrew McNiven and Bishop Swalm were guest speakers for Sunday. Special singing was provided by Rev. and Mrs. McNiven and the Oak Ridges Chorus. Our revival services were held each evening from Dec. 15 to Dec. 21. Our evangelist, Bishop Swalm, faithfully delivered God's word to us. We were thankful for this time of blessing and encouragement.

The young people were in charge of a white gift service on Dec. 21. Many gifts were brought and given to the Scott Mission in Toronto for distribution. Rev. Willis Hunking, a missionary on furlough from Africa, was with us on Jan. 4.

Mt. Rock, Pa.

We welcomed our new pastor, Paul Wolgemuth and family during the month of August. They were presented with a new washing machine.

We were assisted in the Forward Campaign by a mixed quartet, Mr. and Mrs. H. T. Ho, and Rev. and Mrs. Alden Long from Messiah College. Rev. and Mrs. Ira Stern brought us inspiration from Africa.

There were two who received water baptism and four united with the church.

Food items were brought to our Thanksgiving service and then taken to needy homes.

A play "Christmas in the Cobbler's Shop" was first given here at home and then in two neighboring congregations, New Guilford and Chambersburg. Other Christmas activities were carol singing, visiting aged people, providing remembrances to the needy and special tokens of remembrance to our retired deacons, brethren B. L. Musser and Samuel Thrush.

BIRTHS

HEGE—Mr. and Mrs. Amos Hege, Greencastle, Pa., announce the arrival of a son, Larry Eugene, born January 28, 1959.

LEHMAN—Mr. and Mrs. Eldon Lehman, Manheim, Pa., announce the arrival of a son, Kenneth Ray, on Jan. 26, 1959, a brother for Cathy and Duane and a new member for the Mt. Pleasant Cradle Roll.

HOSTETTER—C. Nelson and Esther (Miller) Hostetter, West Liberty, Ohio, second child, first son, Chris Nelson, Jan. 28, 1959.

SEIDERS—Mr. and Mrs. Ralph Seiders, Middletown, Pa. are happy to announce the birth of their daughter, Joyce Marie, on December 20, 1958.

MARRIAGES

GROFF-MYERS—Miss Helen Myers of Mt. Joy, Pa., and Mr. Rufus S. Groff of Manheim, Pa., were united in marriage by Rev. Charles W. McCulloh, pastor of the Cross Roads Brethren in Christ Church. The ceremony was performed in the parsonage on Jan. 3, 1959 at 10:00 A.M.

Miss Myers, formerly of Lock Haven, Pa., has been employed as a worker at the Messiah Children's Home for several years.

GANTZ-WAPLE—Miss Eleanor G. Waple, daughter of Mr. and Mrs. Charles Waple, Middletown, Pa., became the bride of Private Walter Reuben Gantz, son of Mr. and Mrs. Walter S. Gantz, Elizabethtown, Pa., on December 31, 1958 in the Presbyterian Church, Middletown. The Rev. Charles Terry officiated.

MAY-CRAWFORD—Miss Martha Marie Crawford, daughter of Rev. and Mrs. Mervin Crawford, Sr., Clinton, Oklahoma, became the bride of Mr. John W. May, Jr., son of J. W. May, Sr., Arapaho, Oklahoma, on August 15, 1958, at Clinton, Oklahoma. Rev. Clarence Shepherd officiated. They reside at Hydro, Oklahoma.

OBITUARIES

GARMAN—Just five weeks after his son's passing, on January 6, 1959, Phares B. Garman, 66, Mount Joy, Pa., died very unexpectedly at his home of a heart attack.

He was a member and regular attendant of the Mt. Pleasant Brethren in Christ Church. He was the son of the late Harvey and Lizzie Brandt Garman.

Surviving are his wife, the former Minnie Floyd, and two daughters: Anna, wife of Marvin Snook, Mount Joy, and Edith, wife of Ammon Mumma, Lancaster. Also surviving are 12 grandchildren and five sisters.

Funeral services were held in the Mt. Pleasant Brethren in Christ Church, and conducted by Rev. Graybill Wolgemuth and Rev. C. H. Moyer. The text was I Cor. 2:9. Interment was in the adjoining cemetery.

BREHM—Enos Brehm was born in south Londonderry Township, Lebanon County, the son of the late Andrew and Catharine Yeagley Brehm on January 9, 1870, and entered into rest on January 22, 1959, aged 89 years and 13 days. Mr. Brehm was united in marriage to Katie A. Gingrich, who preceded him in death on February 21, 1945. Mr. Brehm was a long and devout member of the Brethren in Christ church of Palmyra and of the home department of the Sunday School. He leaves to survive one daughter, Bertha, wife of David Buck of Annville, with whom he made his home. Funeral services were conducted by Rev. Earl Engle from the Kreamer Funeral Home of Annville. Interment was in the Palmyra Cemetery.

GOINS—Lenard Carrol Goins, 70 son of Jerry and Alice Goins, was born August 6, 1888 and passed to his eternal reward Sunday, November 2, 1958 in Ontario Community Hospital after a brief illness.

A native of Oklahoma, he came to California with his wife and children in 1917 and moved to Upland from Nuevo, in Riverside county in 1928.

He is survived by his widow, Ethel R. Goins; two daughters Janna B. Goins of Upland, and Mrs. Volney Johns, of Claremont; five sons, Louis and Dwight of Upland; Oscar, of Ontario; Len, of Pomona; and Mabrie of Fresno; a sister Mrs. George Lawson, of Lakeport, California; two brothers Jess Goins, of San Diego; and William Goins, of Seaside, California; and eleven grandchildren.

Funeral services were held Wednesday Nov. 5 in the Bethel Baptist church, 3rd and F. Streets, Upland, Calif., formerly the Brethren in Christ Church, of which he was a member since 1935.

The services were conducted by Bishop Alvin Burkholder, Rev. Eber B. Dourte, Rev. William F. Lewis, and Rev. R. V. Steelhead, under whose ministry he was converted in 1921.

Entombment followed in the Bellevue Mausoleum, Ontario, Calif.

HOOVER—Avery Theodore Hoover who was born near Detroit, Kansas, May 10, 1885, went to be with the Lord, Thursday, January 15, 1959, at the age of 73 years, 8 months and 5 days. His death was due to over-exertion in walking home after his car had mired down while he was driving over his farm.

Brother Hoover was converted at the age of 19, was baptized and united with the Bethel Brethren in Christ Church. He has faithfully served the church as Sunday School Superintendent, Sunday School teacher, church Trustee and in numerous other capacities.

On September 26, 1907, he was united in marriage to Anna May Bert. To this union was born five sons and one daughter. Two of these children preceded him in death: Marvin at infancy and Fern at the age of 24 years. Four sons survive: Evan and Alvin of Detroit, Kansas; Kenneth of Grantham, Pennsylvania; and Ira of Yakima, Washington. Other relatives who remain include: a brother, three sisters, and 16 grandchildren.

Mr. Hoover always maintained a keen interest in community activities. He served many years on the Moonlight school board, was a Kansas Master Farmer and left his witness for Christ there by serving as their Chaplain for several years.

His wife will remember him as a devoted husband, his children as a faithful father, and his community as a good neighbor.

Memorial services were held at 2:30 p.m., Monday, January 19 at the Bethel Brethren in Christ Church. Rev. M. M. Book was in charge of the services. He was assisted by Rev. Hershey Gramm. Burial was in the Bethel Cemetery.

GARMAN—Harvey F. Garman, 42, Mount Joy, Pa., died very suddenly on December 1, 1958, of a heart condition.

He was the son of the late Phares B. Garman, and Minnie Floyd Garman. Also surviving are two sisters: Anna, wife of Marvin Snook, Mount Joy, and Edith, wife of Ammon Mumma, Lancaster.

Funeral services were held in the Mt. Pleasant Brethren in Christ Church with Rev. Graybill Wolgemuth officiating, and Rev. J. Earl Martin, Jr., assisting. The scripture text used was Matt. 24:42. Burial was in the adjoining cemetery.

Voluntary Service in Europe

Erwin C. Goering

VOLUNTARY Service is an outgrowth of CPS (Civilian Public Service) experiences of the World War II era. Out of the compulsion of going the "first mile" under national conscription, came the concern for doing worthwhile Christian service, voluntarily, *in the name of Christ*. From the States the idea was carried to Europe, where voluntary services were rendered in various projects of reconstruction and relief. Out of these concerns and projects developed what is today known as European Mennonite Voluntary Service, which organizes international voluntary work camps.

But what is a work camp, you ask? A work camp is "a group of people living in simple conditions, learning together, and working voluntarily, especially through manual labor, for the benefit of the community." MVS has accepted as its special assignment the task to add a "plus" to the broad field of work camping. This *plus* is to organize and administer the camps with a *Christian* emphasis and motivation, which implies Christian leadership as well as a Christian emphasis in work, study, play and fellowship.

There are four major emphases stressed in the MVS camps: (1) Through practical work Christian faith is translated into positive action. (2) Complementing the practical work is the group fellowship, developed through the social, educational, and spiritual aspects of group living. (3) Sharing of ideas through Bible studies, evening meditations and informal discussions helps the camper in his search for new insights into the truth of Christianity. (4) Friendly contacts between the host community and the camp acquaints local residents and volunteers with the background, customs, concerns and aspirations of other people and other countries, and helps to break down the barriers which lead to misunderstanding and tensions between individuals and nations.

The MVS program of developing international understanding among youth is based upon the conviction that Christian faith must express itself in everyday living and that hate and mistrust, coercion and war must be replaced by a life of active love!

In 1958 MVS camps were organized in France, Austria, West Germany, West Berlin, Holland and England. A total of 293 volunteers served in 16 different camps. They came from twenty different countries

and nineteen different denominations as well as from other religious backgrounds.

Who are these volunteers? They are students, including Mennonite Student Tour Members, teachers, carpenters, ministers, farmers, day labourers, plumbers, factory workers, secretaries, bank clerks—in short, they come from various vocations in the many walks of life.

Just what do they do on a work project? They have built kindergartens, churches, refugee houses; they have repaired and painted homes for aged; they have helped repair war damaged schools; they have helped in flood devastated areas; they helped during the Hungarian refugee influx to Austria. Wherever a real need presented itself, young people have volunteered to serve "IN THE NAME OF CHRIST." Yes, when you have an Egyptian, a Malayan, four or five Germans, two or three Englishmen, four or five Dutchmen, a Dane, a Swede, a few Americans and a Greek all living together, working on a project together, cooking, washing and housecleaning, opening and closing the day with worship, and spending free hours in discussion, socials, and outings, you have a Voluntary Work Camp.

Yet this does not completely explain such a camp and what it is. Because only after you have lived with such a group and experienced the fellowship that grows in it, or when you hear campers say that the periods of prayer and worship were the cementing aspects of camp, do you catch the real significance of the experience. The letters which come to the office after the camping season are evidence of this.

A Danish camper writes: "Before I went to work camp this summer the only thing I knew was that I was to help in a vacation camp for school children . . . Now I have learned a great deal about what a really good work camp is, and I should like to join you again next summer. I have participated in several other work camps, yet nowhere but in my first MVS camp this summer have I found this feeling of being a member of one great family."

A Student Tour member writes: "I want to thank you again for letting me go to Berlin for work camp. When I think back, that camp experience really gave meaning to our summer's tour . . ."

But there is at least one disturbing element in all this. One is being asked very frequently why it is that not more Mennonite youth from the States participate in this program



Paxman Paul A. Wengert (Chambersburg, Pa.) is working on the inter-church self-help project, which is aimed to give assistance to poor farmers of Greece. In his village-to-village work Paul helps the farmers improve their poultry housing and feeding, introduces improved seeds, teaches them about fertilizers and tries to improve sanitation.

In this picture Paul shows the school children how to mix cement.

which provides such a wealth of international experiences. Is it true that American Mennonite young people are too engrossed in their schedules of school, vacations, vocations and earning to be concerned with putting forth the effort and extra cost in time and money to share in such a service and witness venture abroad?

The people who see America only through the profile of the tourist, the military, films, T.V., jazz, boogie-woogie or rock n' roll, have a very definite profile in mind. Such people see America as wealthy, soft, careless and uncultured, whose people scarcely appreciate real values, much less possess them. They hardly associate Americans with depth of concern and fine appreciation.

You see, it is *people* who count. One person is a witness to another as he shares his convictions, his ideas, his experiences and his faith. He becomes most convincing when he proves himself, maybe as a "disciple in overalls," working on a common project, sharing his own physical, mental, spiritual and social efforts for the welfare of the other.

The door is open and the need for developing understanding is multi-

plied a thousand fold. This is a time when Christian youth has unlimited service opportunities.

*"In Christ there is no east or west,
In Him no north or south;
But one great fellowship of love,
Throughout the whole wide earth."*

Korea—"Land of the Morning Calm"

Mrs. Katherine Klassen, a typical MCC mother, shares with us some interesting first impressions of life in the Far East. Mr. and Mrs. Jacob Klassen (Steinbach, Manitoba) and their two children, Martha and Lorna, aged seven and three, left for Korea in September. Mr. Klassen became director of the Korean program while Mrs. Klassen serves as matron of a seven-member unit.

Two months ago we docked at Inchon harbor. We were very happy to see land after 21 days on the ocean. That morning we hurriedly packed our belongings and after filling out countless forms for the customs officer we were finally permitted to leave the ship.

It was a beautiful, clear day. From the distance we could see throngs of people milling around on shore. Looking in vain for some sign of our co-workers who were to meet us, we stepped into the little boat which was to take us to shore. It was tied to one of the many boats already bobbing around and then, hanging on to baggage and children, we jumped from boat to boat until we landed on solid but very dirty ground!

Our baggage was loaded onto the backs of several men with A frames, and with literally hundreds of people following we trudged off to the customs office. Here we were found by our MCC friends who bundled us into an ambulance (hired from the hospital in Seoul) and took us to the nation's capital. The road from Inchon to Seoul is lined with trees and flowers so we enjoyed the drive even though it was terribly bumpy and the stench at times almost unbearable.

After two restful days with the MCC nurses in Seoul, we boarded the train for Taegu. The scenery between Seoul and Taegu is really beautiful—mountains, with terraced rice paddies up the side of the hills and in the valleys thatchroofed villages. This happened to be Korean Thanksgiving Day, one of the big events of the year, so everyone was decked out in his most colorful costume.

In Taegu we were met by the rest of the unit members and now we were actually on the last lap of the journey. I was eagerly looking forward to seeing the Japanese house we would be living in the first few weeks of our stay here. I didn't have long to wait. After winding in and out of human traffic with much horn honking, I was soon told, "Here we are."

A high grey stone wall greeted our eyes, and a locked and bolted gate. What a change from our open driveways and open garage doors at home. Immediately children from alleys and doorways came crowding around the Landrover, pressing their noses against the windows, trying to get a closer look at these queer, long-nosed people. I think I know now what the animals in

the zoo feel like. Someone unlocked the gate, closed and bolted it again as soon as we were in and then we were alone with our co-workers—as alone as one can get with about 20 little faces looking in those cracks in the gate and underneath it.

There was our Japanese home, very low, tile roof, sliding window type doors on all sides. "Shoes off" we were told as we walked in, so off they came. Our girls protested at first but have gotten used to it since. Imagine our surprise on seeing a bed in our bedroom. We had expected to sleep on the floor in true Korean fashion. There were cots for the girls to sleep on, too.

After washing up we all went to the dining room and there another surprise greeted us—a table and chairs. We had expected to sit on the floor to eat. We enjoyed a delicious supper prepared by our most capable Korean cook. Then off to bed, for a surprisingly restful night in our new and strange surroundings.

There are many adjustments to make when one comes to a new country. The change I find hardest to accept here is that of not trusting anyone and keeping everything under lock and key. The language barrier is very frustrating, too. We study every day but the language is difficult and progress is slow.

I miss my weekly shopping trips to our modern food centre. Here our cook does the marketing for us because she gets better bargains. As soon as I get my language up to par I'll try some of the marketing myself.

Wash day back home was a busy and enjoyable day for me. Here we have a laundress and every day is washday for her. Washing is done by hand, and due to our

Missions in America

CITY MISSIONS

Chicago Mission: 6039 S. Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Rev. Carl Carlson, Mrs. Avas Carlson, Misses Alice Albright, Sara Brubaker, Grace Sider

Detroit, Michigan: Church and parsonage, 4411 Detroit Street, Dearborn, Michigan. Telephone: CR 8-6850, Rev. Paul Hill, pastor, Mrs. Evelyn Hill

God's Love Mission, 1524 Third Street; Parsonage, 3986 Humboldt Street, Detroit, Michigan. Telephone: Tyler 5-1470, Rev. James Bundy, Alene Bundy

Harrisburg (Messiah Lighthouse Chapel): 1175 Bailey Street, Harrisburg, Pennsylvania; Telephone CEdar 2-6488; Rev. Joel Carlson, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

New York City, N. Y. (Jewish Work): Residence 2277 Southern Blvd., Bronx 60, N. Y.; Telephone Cypruss 8-4579, Miss Mary Wenger

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pennsylvania; Telephone NEbraska 4-6431; Rev. William Rosenberry, Mrs. Anna Rosenberry, Miss Anita Brechbill

San Francisco (Life-Line Gospel Mission): 224 Sixth Street, San Francisco 3, California; Chapel and parsonage 422 Guerrero Street, San Francisco 10, California; Telephone—UNderhill 1-4820; Rev. Avery Heisey, Mrs. Emma Heisey, Rev. Harold Paulus

RURAL MISSIONS

Blandburg, Pennsylvania: Rev. Herman Miller, pastor; 1009 Rosehill Drive, Altoona, Pa. Misses Edith Davidson, Edith Yoder

Bloomfield, New Mexico (Navajo Mission) c/o Blanco Trading Post: Telephone—Farmington YR 6-2386; Rev. J. Wilmer Heisey Superintendent, Mrs. Velma Heisey, Dr. Alvin Heise, Mrs. Maxine Heise, Miss Dorothy Charles, Mr. Marion Heisey (I-W) Mrs. Rachel Heisey, Mr. Earl Wolgemuth (I-W) Mrs. Joan Wolgemuth, Misses Urania Williams, Verna Mae Ressler, Joann Wingert, Mary Olive Lady, Evelyn Noel, Anna Marie Hoover, Mr. Ralph Halter (I-W); Bertha Todacheene, Peter Yazzie, and Fannie Scott, Navajo Staff Members.

Ella, Kentucky: Rev. and Mrs. Eugene Heidler

Meath Park, Saskatchewan, Canada (North Star Mission) (Howard Creek and Paddock-wood churches) Rev. Maurice Moore, Mrs. Mabel Moore

Port Rowan (Walsingham Centre), Ontario, Canada:—Rev. Arthur Heise, Mrs. Verna Heise

Uniontown, Pennsylvania (affiliated with the Searights work) Miss S. Iola Dixon, Uniontown, Pa., R.D. No. 1, Box 245

MISSION PASTORATES

Albuquerque, New Mexico: Rev. Paul Wingerd, parsonage: 3014 Sierra Drive, N. E. Telephone 4-0414; Church, 541 Utah N.E.

Allisonia, Virginia (Farris Mines): Rev. Rupert Turman, Telephone—Pulaski 2-8628

Altoona, Pennsylvania: Rev. John Rosenberry, Parsonage: 407—37th Street, Telephone 3-5527; Church, Fifth Avenue and 37th St.

Blair's Mills, Pennsylvania: Rev. Roy Beltz, Orrstown, Pa., R. D. No. 1, Box 71

Check, Virginia (Adney Gap and Calloway Churches): Rev. I. Raymond Conner.

Collingwood, Ontario, Canada: Rev. Christian H. Sider, Jr.

Delisle, Saskatchewan, Canada: Rev. Marshall Baker

Everett, Pennsylvania (Clear Creek Church): Rev. Roy Mann, R. 1; Telephone 258-R

Garlin, Kentucky: Rev. Wilbur Benner, Superintendent

Gladwin, Michigan: Rev. Gary Lyons, R. D. No. 5. Telephone—GARDen 6-8052

Hanover, Pennsylvania: (Conewago Church, Maple Street); Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone Melrose 3-8572

Hillsville, Virginia (Bethel Mission near Sylva): Rev. Leon Herr, R. 4, Hillsville, Va.

Callaway, Virginia (Adney Gap and Callaway Churches) I. Raymond Conner, Callaway, Virginia, Telephone—Bent Mountain 12J31

Holidaysburg, Pennsylvania (Canoe Creek and Mt. Etna Churches): Rev. Ross Morningstar, R. D. No. 2, Telephone 5-9664

Hopewell, Pennsylvania (Sherman's Valley): Rev. Marlin Ressler, R. D. No. 2

Hunlock Creek, Pennsylvania: Rev. Thomas Bouch

Ickesburg, Pennsylvania (Saville in Liberty Valley): Rev. Harvey Lauver, pastor, R. 2, Mifflintown, Pa.

Iron Springs, Pennsylvania: Rev. James Lesh, Box 5, Fairfield, Pa.

Knifley, Kentucky: Rev. P. B. Friesen

Little Marsh, Pennsylvania: Rev. Samuel Landis

Llewellyn, Pennsylvania: Rev. Charles Melhorn

Massillon, Ohio: Rev. Glenn Ressler, 1128 Williams Avenue, N. E.

Mountain Chapel (Ray's Cove): Rev. Norris Bouch, Altoona, Pennsylvania, R. D. No. 2, Box 566

Mt. Holly Springs, Pennsylvania: Rev. Clifford Lloyd, Grantham, Pennsylvania

Ringgold, Maryland: Rev. James Lesh, pastor, Box 5, Fairfield, Pa.

Salem, Oregon: Rev. Herbert Hoover, 4306½ Scott Ave., N. E.

Saxton, Pennsylvania: Rev. Glenn Hostetter, 816 Mifflin Street: Telephone 52958

Shanesville, Ohio: Rev. David Buckwalter

Sparta, Tennessee: Rev. John Schock, Sparta, Tenn., R. D. No. 7. Telephone Sparta RE 8-2518, Church DeRossett

Three Springs, Pennsylvania (Center Grove Chapel): Rev. Marion Walker

Uniontown, Ohio: Rev. Edward Hackman, 2396 E. Turkeyfoot Lake Road, Akron 12, Ohio; Telephone Akron—Oxford 9-3028

*The alphabetical arrangement indicates location or address. When a mission pastorate is better known by another name, that follows in parenthesis.

crowded quarters it is done in tubs outside, rain or shine. Washing for seven adults and two children in this primitive manner is quite a chore. The job will be lightened with the arrival of our washing machine.

School for Martha might compare with a very small country school in Canada. She attends the Presbyterian Mission school. There are only eight children and one teacher teaches all grades. Martha misses the large school back home, especially the keen competition with so many children in one grade. School is only half a day. Fortunately our cook has an eleven-year old girl with whom she plays in the afternoon. Playing outside here is different from playing in Canada, where you have no stone wall to restrict your games. Our children are learning many new ways of skipping as well as other games. Korean children seem to have an endless number of games to play.

We particularly enjoy the fellowship of the unit members who live with us. I'm sure our experience here in Korea will be one we'll never forget.

MCC NEWS

ELKHART, Indiana—On January 3 the Advisory Council of the Institute of Mennonite Studies had its first regular meeting with the directors of this organization and the Joint Administrative Committee of the Associated Mennonite Biblical Seminaries. This Institute is the newly established research arm of the Associated Seminaries. The Director of the Institute is Cornelius J. Dyck, associated with Mennonite Biblical Seminary in Elkhart and a graduate student at the University of Chicago. The Assistant Director is Harold S. Bender, Dean of Goshen College Biblical Seminary at Goshen, Indiana.

The Advisory Council of the IMS includes Cornelius Krahn of North Newton, Kansas (Bethel College), Carl Kreider of Goshen, Indiana (Goshen College), William Keeney of Bluffton, Ohio (Bluffton College), Irvin Horst of Harrisonburg, Virginia (Eastern Mennonite College), C. N. Hostetter, Jr., of Grantham, Pennsylvania (Messiah College), Frank C. Peters of Winnipeg, Manitoba (Mennonite Brethren), Melvin Gingerich of Goshen, Indiana (Mennonite Research Foundation), and J. Winfield Fretz, of North Newton, Kansas, now in South America (Mennonite Research Fellowship). All members of the Advisory Council were present except Fretz and Peters. Also attending were President Paul Mininger of Goshen College and President Erland Waltner and Dean S. F. Pannabecker of Mennonite Biblical Seminary as members of the Joint Administrative Committee.

The meeting gave considerable attention to the long-range purposes, objectives, and functioning of the Institute of Mennonite Studies, the selection and implementation of research projects and the question of financing.

It was noted that "The purpose of the Institute will be to provide facilities for, promote and administer, a program of study in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in past history. The program of activities may include: (a) research projects; (b) publications such as books, pamphlets, bulletins, and periodicals; (c) seminars, workshops, and lectures, to be held on the local campus, or

at institutions or congregations of the constituency." It was emphasized that the Institute of Mennonite studies does not replace any of the research agencies now operating but that it functions at an inter-Mennonite level dealing with topics which are of interest to more than a single group. It was also stressed that in addition to historical studies major attention is to be given to studies of a sociological, psychological, biblical, and theological nature.

Reports were heard on the two major projects now being carried on. Under a grant of \$3,000 from the Foundation for Reformation Research, Dr. Hans Hillerbrand of Goshen is preparing a comprehensive Anabaptist Bibliography. A second project involves an investigation of Christian responsibility in society carried on by Dr. John Howard Yoder who teaches in the Associated Seminaries.

Plans were also made for an Anabaptist Seminar to be held on the campus of the Associated Seminaries in Elkhart on June 18, 1959. It was decided that the Institute would periodically publish a news sheet to keep interested persons informed on current research project developments.

MVS Plans for 1959

Planning for next year's MVS program is already underway. Members of the 1959 European Student Tour, which is sponsored by the Mennonite Colleges, will again have the opportunity of participating in these international workcamps. Interested candidates should contact their college presidents or: David C. Wedel, President of the Council of Mennonite and Affiliated Colleges, Bethel College, North Newton, Kansas.

Non-students may also apply although students will be given priority. Further details on transportation and cost are available upon request.

Young people going to Europe apart from the Student Tour are also eligible to go into MVS. These should write directly to: Erwin Goering, Executive-Secretary of Mennonite Voluntary Service, Bruchstrasse 13, Kaiserslautern, Germany.

Doctor Returns From Halmahera

Glenn Hoffman, M.D. (Maytown, Pa.) returned to USA after almost four years of service in Indonesia. His last two years were spent in Halmahera, an isolated outer island with a population of some 100,000, which had been without a doctor for seven years. He reopened the 60 bed hospital in the town of Tobelo, which serves an area of more than 50,000 persons. Two nurses and three agricultural workers comprised the rest of the unit.

Commenting on the impact MCC workers are making on this island, Dr. Hoffman said the group has gained the wholehearted respect of the local people, among whom dishonesty prevails even within the leadership of the church.

The Church of Halmahera was founded by Dutch missionaries in 1866. It expanded rapidly, and when Indonesian independence brought about the expulsion of the missionaries in 1950, it left an immature, leaderless group of 35,000 Christians to fend for themselves. Deplorable spiritual apathy set in, but the group of MCC workers that arrived in early 1957 decided it was

more advisable to work within the framework of the existing church than to operate independently.

Dr. Hoffman emphasized repeatedly the unique opportunity MCC faces in Halmahera. Dutch missionaries cannot return; others are not acceptable to the Church; but the doors are wide open to MCC. Its workers can be a tremendous Christian witness to these people, as they perform their practical services in a spirit of dedication and commitment.

On the island of Java the Mennonite church is growing and shows encouraging increase, Dr. Hoffman reported.

He suggested three ways in which we can support the work of Indonesia:

1. Keep on supporting the Javanese and Chinese Christian churches.
2. Spread Christian witness through medical services. There is a wide open field medically. Government jobs are available for foreign doctors who are willing to serve in remote areas. Transportation and wages in U.S. funds are provided.
3. Support the literature program. There is a great dearth of Christian reading material.

New Worker Evaluates Work in Halmahera

Clarence Rutt, M.D., (New Holland, Pa.) who succeeded Glenn Hoffman as director of the medical program on the island of Halmahera writes: "My first impressions of the MCC efforts at Tobelo are very good. It is clear that the people of the town and community have accepted us and our work. I think it highly significant that our efforts are by the invitation of and in cooperation with the church . . ."

Mennonite Mental Health Services

1959 is bringing to MMHS gradual changes. One of these is decentralization. The Akron staff of MMHS has been reduced. Another result of the decentralization is more growth of firm roots in the institution's community. This is manifested by greater representation on the part of the community on the local boards and increased local financial contributions. The hospitals are also becoming more aware of the needs of the community.

The growth of the Mental Health program requires personnel in administration and in the counseling profession. This in turn, requires increased interest in their preparation and education. We must study the means to accomplish this end.

Brook Lane Farm (Maryland) has frequently operated beyond rated capacity. Improvements of present facilities are in prospect. Kings View (California), having enlarged, will be engaged in solicitation to remove current debts. In Prairie View (Kansas) the census is picking up. The name of Oaklawn Psychiatric Center (Indiana) indicates the direction of thinking of the local board in the east central area in providing counseling services in addition to hospital service.

The general prospect in Mennonite Mental Health Services is one of much activity, moderate expansion, improved therapeutic program and greater community participation.